A LEGACIE TO HIS SONNES.

Digested into *Quadrins*.

By

HENRY DELAUNE.

Vandius

Virtus decore ſatis nitet ſuo, neque
Vulgus moratur, pluriumque gratiam,
Contenta ſemet, atque paucioribus.

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TO PARENTS.

THese *Precepts* (Parents) which *Paternall* Love
Gives to mine Own, and to their profit serve;
May no lesse usefull to your *Children* prove,
If you take Care they learn them, and observe.
I send'em You; That *Good* (if Good) may flow
To *All*, and, *Common*, may the more be so.



TO THE HONOURABLE and vertuous Lady, THE LADY *KATHERINE SHIRLEY.*

MAdam,
To You, whose sublimated Minde,
When Things sink to Mischief, *soars to finde*
The shortest way, to Goodnes; *and whose Sage,*
Sweet, Staid Comport, *in th' April of your* Age,
Is of so high Example, As from whom,
The gravest Matrons, *that 'ere graced* Rome,
Might have receiv'd a Copie, *and no* Shame
*In th'*Imitation; *'Tis to you I aim,*
And in more speciall manner dedicate
This small Essay: *Yet* Such, *as may instate*
Those hopefull Scions, *whom your fruitfull* Wombe
Gives to the World, *In* Vertues, *that no Tombe*
Shall 'ere eclipse. At This *you most aspire.*
And, That so be, (*Madam*) *is the* Desire

Of

Your Ladiships

much humble Servant,

H: DELAUNE.

TO THE *READER*.

HAd I had (*Reader*) confidence, To *Beg*,
Tis not unlikely but a *Cap* and *Leg*
Had gain'd a *Verſe*, or Two, or More; To raiſe
This *Pigmie* upon *Stilts:* And by ſome *Praiſe*
(How undeſerv'd ſo'ere) have teazed on
Thy better *Part*, to Expectation
Of ſomething worth thy *Labour*. But, in troth,
I Love plain *Dealing* ſo, as I am loth
To put *Cheats* upon *Men*. *Pray* take, thy ſelf,
The pains to ſift what is Here, *Pearl*, or *Pelf*.
If *Bad*; I know, Thou wilt ſoon make a *Tuſh*:
If *Good*; Thou know'ſt, No good *Wine* needs a *Buſh*.

THE PERMIT.

NOr Momes, *nor* Criticks, *do* I, *Hence*, Avant:
All may have fair Acceſſe; *And after chant*
As to them Beſt ſhall ſeem. What's Good, *is Good;*
And being, So; *will*, So, *be underſtood*
By Them *that underſtand*: What's otherwiſe;
I leave to be corrected *by the* Wiſe.

Errata.

In Quadrin 42. line 1. read Ant, for Ape. Q. 45. l. 3. r. fare, for face. qu. 75. l. 2. r. ſemblance. qu. 87. l. 4. r. Praiſes, for praiſe: and ſlanders, for ſlander. quad. 112. l. 17. noiſe, and l. 2. r. immateriall. qu: 116. l. 3. r. made, for make. qu. 121. l. 4. r. *Hetoſtratus.* qu. 171. l. 3. at Pray, poine; for ? qu. 173. l. 3. r. ſinks. qu: 183. l. 3. r. have little Flame. qu: 251. l. 2. r. your, for the: and Heaven, for Heav'n.

ΠΑΤΡΙΚΟΝ ΔΩΡΟΝ.

OR,

A FATHERS LEGACIE TO HIS SONS.

1.



Prouts of my Stem, and Deeds of my (Defects,
(In whom the frailties of our Being (reign)
When I am gone (for Age my way directs)
Let these few Precepts in my stead remain.

2.

God, your great Maker, see you duely fear,
And daily pray, and praise his holy Name:
Who by this Compasse, steadily doth steer,
Shuns Rocks of Earthly, and Eternal shame.

3.

Be found in Faith, and in Religion fixt;
Gad not to change, nor fangled Fancies own:
God doth reject a Worſhip that is mixt;
He muſt have All, or elſe he will have None.

4.

Honour your Mother, both in Word and Deed;
So ſhall you bring a bleſſing on your head.
Have ſpeciall care, in her old age, to feed
Her, her, by whom you have in youth been fed.

5.

Have Peace among your ſelves; Let each provoke
Each unto love: Baniſh all ſtrife and wrong.
Faggots, of ſmalleſt ſticks, are hardly broke.
And Cords, of many Twines, are very ſtrong.

6.

Implore the bleſſing of the God of might,
Upon each work you ſet your hand unto:
But ſet your hand to nothing but the right.
Pyrats do pray, that they may miſcheif do.

Think

7.

Think not to scale the sphears, with strain-tear-(Eyes;
A mimick face, and the long winded Art.
Fervent ejaculations catch the skies: (Heart.
God looks not on your Lungs, but on your

8.

Wear no *Mausoleum* outside, of pure zeal,
Lin'd with the putrid stuff of Tombs & Graves.
A good Mask oft doth a bad face conceal:
Many that Saint-it-out within are Knaves.

9.

The Magistrates, the Aged, and the Wise,
Look you obey, you honour, and attend:
These will direct, instruct, and well advise,
Your works, your ways, what ere you do intend.

10.

Your friend, the poor, and such as are oppress,
Respect, relieve, redresse in what you may:
The first's a staffe; the second is your Guest;
The third may help you when you may decay.

11.

Deal squarly with all men; and what you do
Maturely promise, see you duely pay.
But rash Ingagements are the seeds of Wo;
And Vows ill plac'd do ever lead astray.

12.

Strive not to please the Most, but still the Best:
The vulgar eyes are not so bright and clear.
Be such as you should be; on that Basis rest.
'Tis better, to be good, then, to appear.

13.

Be neither vainly proud, nor weakly base:
If wealth abounds, think not your selves the more.
If wants befall, yet let not wants debase.
Be still the same in Scarceness, and in Store.

14.

Store well your Mind, and then though Fortune rage,
Though Time be crosse, though the world frown and tear,
You are still rich: and like the *Grecian* sage,
Have

15.

Have ſpeciall care with whom you do converſe,
Converſe breeds liking, liking likenes makes:
He ſmels of pitch, that much with pitch commerce;
Who with ſweet odors, of their ſent partakes.

16.

Be not inticed to any thing that's ill,
Though you were ſure that none ſhould it perceive:
The ſupreme Eye doth over-look you ſtill;
You may cheat Man; you cannot God deceive.

17.

Speak in due time, not raſhly, out of courſe;
And ſpeak not much, for too much talk is vain:
Let truth and grace ſtill ſeaſon your diſcourſe,
For 'tis a vice to flatter, lye, and feign.

18.

Speech is the Index of the Wit and Minde:
Silence conceals alike the Wiſe, and Weak:
If prone to talk, your Nature you do finde,
Be ſure to learn how you may wiſely ſpeak.

19

Get not the habit (by much use) to lie.
For truth, at length, will hardly gain belief;
He that oft cri'd, A Theef, and no Theef nie,
When a Theef came indeed, had no relief.

20

Lies and Deceit, though with a good intent,
And to good ends, you may not think to use:
These pious frauds are by sound Doctrine shent,
Sin upon no pretence, can plead Excuse.

21

Let prophane Cursings, Oaths, and talk impure,
Not touch your Lips with a polluting kiss:
Where springs are found, the streams are ever pure.
The mouth's the shop, the heart the storehouse is.

22

Shun as a plague, or any thing that's worse,
The lewd embraces of lascivious Dames:
For they will breed Consumption in your purse,
Rot in your Bones, and Cankers in your
(Names.

23.

Of healthlesse Healthings hate the boundles cup:
The, now, too much, too too much worshipp'd
Know, 'tis a *Circe*, by whose fatall sup (thing;
You are made worse then either Ape or Swine.

24.

Gaming and Quarrels have a dismal fate
Attending on them; come not neer their stings:
The first like sulphur, blowes up an Estate;
The last, the life, the soul in question brings.

25.

Make still a conscience of the meanest sin:
Sin fruitfull is, and one begetteth more.
A little Theif, crept at a window in,
May, to the great, wide open set your doore.

26.

The point of Honour, that true Honour is,
Cherish as much, nay rather more then life.
But, oh, that point is understood amisse;
And fools now bleed for any word of strife.

27.

Know, that your life as a rich treasure is,
Which you may well, nay you are bound to use
In brave Results: But you do much amisse
If idly you it squander, and abuse.

28.

Your Countrey, Friends, & Kindred have a share
As great in you, as in your selves you have:
Wrong not their Right; But take a speciall care,
By vertuous Deeds, to gain a noble grave.

29.

Be, in expence, nor pinching, nor profuse:
The golden mean is still the surest path.
He lives in want, who, having, makes no use:
He dies in want, who wasteth what he hath.

30.

Let your Apparel be as may become
Your place and person; yet without excesse.
But Ape not the fantastick Modes of some
She-Hees that wear Pedlars in their dresse.

31.

Go not to Law, but when ſtrong motives preſſe;
Let ſome wiſe Friend the leſſer Jars appeaſe:
Who thinks all wrongs by Law-ſuits to redreſſe,
Shall finde the Cure far worſe then the Diſeaſe.

32.

Love Money for its uſe, not for it ſelf;
And that right Prudence too muſt regulate:
Who, above meaſure, doates upon that pelf,
Hath, beyond *Midas*, an unhappy fate.

33

Study more to be Good, then Rich, or Great,
Theſe two laſt you muſt leave, or they will you;
The firſt will place you in a glorious Seat,
Of laſting Bliſſe, and Comforts ever new.

34

Let Prudence guide each Action you intend
Of any weight: The want thereof hath brought
Many to ruine. Still foreſee the end;
Tis a fool's part to ſay, I had not thought.

Flie

35

Flie not too low, left Damps do flag your Wings;
Soar not too high, left the Sun melt your wax:
A juſt courſe between both a ſafety brings;
Moſt to be ſought for, which each other lacks

36

Diſſemble not, for tis a ſervile Vice:
Yet who ſpeaks all he thinks is counted weak.
From ſolid Wiſdome take a ſound advice,
How, when, and where, to be or Mute, or Speak.

37

Lend to a Freind, when he ſhall ſtand in need,
Out of your purſe; But avoid ſuretiſhip:
If you looſe that, you know how much you bleed;
This is a leak that often ſinks a ſhip.

38

Shun Idleneſs, the Miſtris of each ill.
Honeſt Imployment ſets the Mind to task.
This wears an open face: The other ſtill,
Bears a Complexion that requires a Mask.

Labour,

39

Labour, from education, to receive
What Nature hath deni'd you; and is more
Then fortune can beſtow: which will ſo cleave,
That She, nor Fate can ever make you poor.

40.

Beaſts paſſe you much in Body-qualities,
The Lyon is more ſtout, more ſwift the Hinde;
The Horſe more ſtrong; Eagles have better Eyes;
If you excell, you muſt excell in Mind.

41.

And to the moulding of that too, you may
From Beaſts have a fit modell; if you read,
With a judicious Eye, the trace and way,
Wherein Inſtinct of Nature makes 'em tread.

42.

The Ape can teach you induſtry; The Dove,
Mildnes; The Serpent, Prudence; Care, the Dog;
Meeknes, the Lamb; The Pelican, true Love;
Pure faith, the Turtle: But decline the Hog.

If

43.

If your Imployments, or Desires shall
Carry you forth to forrain Climes; be sure
So to provide, as not to want. To all
Emergent griefs, Money's a present cure.

44.

Take along with you, as a speciall Passe,
The eye, the front, the back, the mouth, the ear,
Of Faulcon, Ape, of Camel, Swine, of Asse,
To see, to soothe, to bear, to eat, to hear.

45.

Forefight, is emblem'd in the Faulcon; fair
Compliance, in the Ape; the Camel quotes,
Patience; the Swine, not to be nice in fare;
The Asse; attention, and retention notes.

46.

Let your Comportment, to each one, be such
As you may gain their favour, and their love:
It is a purchase will not cost you much;
And, more then gold, may useful to you prove.

Keep

47.

Keep all good parts, by exerciſe, in heart;
But, upon none, be too too much intent:
We ſlack the ſtring when we have plai'd our part.
The Bowe grows weak that ſtandeth alwayes (bent.

48.

Good parts are much; yet, if you may, you muſt,
On honeſt wealth, with a juſt hand, lay hold.
Vertue, through wants, oft grovels in the duſt.
The Gem more glorious ſhines, that ſhines in (gold.

49.

Have not (as too too many have) an itch
Of bringing gold, on a poſt-horſe, to gold:
He ſcarce is honeſt, that too ſoon is rich.
A fair gradation, a fair name doth hold.

50.

Give to Deſert, with a wide open hand,
Of what you have, and have no preſſing need.
But Nature's Laws he doth ill underſtand,
That ſtarves himſelf, and will another feed.

The

51.

The ſtate you have, whether or left, or gain'd,
Keep in a modeſt, not profuſe attire:
That hand to no leſſe merit hath attain'd,
That doth preſerve, then that wch doth acquire.

52.

Be not ſelf-will'd, and do not humour more
Your own conceits, then ſad & ſound advice.
He lets in ruine, that doth ſhut his doore
To wholſome counſel, and contemns the wiſe.

53.

Do not the Dog and ſhadow, imitate;
Two Birds in Buſh, are leſſe then one in Hand:
Who, Hopes, to come, buyes with a now-Eſtate,
Doth hardly yet theſe Morals underſtand.

54.

Run not in debt, by Bond or Merchant Book,
So ſhall you keep your Credit, and Repute:
If otherwiſe you ſhape your courſe, then look
For ſcorne, Neglect, a Sergeant, and a Suit.

Comute

55.

Compute your comings in, and by that ſquare,
Set forth your layings out. Go leſſe, then more:
Who loves to ſpend, and looks not how to ſpare,
Soon turns himſelf and houſhold out of dore.

56.

Let Induſtry, whilſt you have Halcyon dayes,
Still with your Teem for food and fuel go.
For if you ſtay till Winter's muddy wayes,
You may want Meat and on your fingers blow.

57.

When moſt you riſe, then bear the humbleſt mind;
So ſhall you make a *Piramis*, a Fort.
Where Arrogance ſets *Pilot* to the wind,
The Veſſell doth but ſeldome gain a Port.

58.

Explode all ſelf-conceit; It doth deprave,
The better Judgment, and makes Reaſon blind:
Yet of ſelfworth 'tis not amiſs to have
Some modeſt feeling, to uphold the Mind.

Bear

59.

Bear not a greater Port then your Eſtate
Will bear; or Calling cals for: Let the rail
Of Wiſdom hem you in. A diſmal fate
Sails in that Ship that carries too much ſail.

60.

Have ſetled thoughts, and not a roaving Brain;
The rolling Stone can never gather Moſſe:
Oft to remove, may plead uncertain Gain;
But you will find it brings a certain Loſſe.

61.

Avoid Exceſſe, as well in meat, as drink; (ſhun:
So ſhall you reap much good, much miſcheif
Theſe two have ſent more ſouls to *Charons* brink,
Then ever yet did either Sword or Gun.

62.

Of what God gives to you, give to the Poore
Some Dividend, when he comes in your way:
Make him not lowd, nor linger at your doore.
He doubly gives, that gives without delay.

Abound

63.

Abound in deeds of charitie; but ſo
As not to ſound a Trumpet when you give:
Merit is loſt where Boaſting makes a ſhow;
He dies to God, that unto Man will live.

64.

Look what you have to do; and do not look
Into your neighbours cloſet, kitchin, ſhelves.
Ardelious heads ſtill learn beyond the book:
And ſtriving to finde others, looſe themſelves.

65.

Make not your Tongue the Uſher to your wit:
And quarter not, within your mouth, your heart
Self ſhafts, ſhot at our ſelves, more home do hit:
And, more then others, do both wound & ſmart.

66.

The double ſconce wherewith wiſe Nature hath
Fenc'd in the Tongue, doth plainly moralize,
She muſt not rove at randome: guide her path
So as ſhe may not ſlip, and you are wiſe.

67.

Let not unrighteous *Mammon's* sordid love
Byas your thoughts to acts unjust, or base:
Ill gotten goods do much unluckie prove;
The third descent will hardly finde their place.

68.

In all transactions be upright and square;
Let your word still out-value Bond or Bill.
Of him, that's good onely for fear, beware:
He wants but an occasion, that hath will.

69.

Impart not to a friend, what none should know;
Least that, at length, you strike upon a shelf:
How can he think but others may be so,
Who is the first that's false unto himself?

70.

Secrets, receiv'd, from any friend, in trust,
Blaze not abroad, though he become your foe:
For your own sakes, if not for his, be just.
If he be bad, yet may not you be so.

71.

Let vertuous Æmulation's noble flame
Burn ſtill (like Veſtall fire) in your breſt:
But baniſh, baniſh thence that ſnaky *Dame*
Envie the hagg, that will not let you reſt.

72.

Tis *Envies* Nature ever moſt to blame
Where ſhe finds vertue moſt. Give her ſtill cauſe
To exerciſe her ſpleen. She cannot ſhame
But ſuch as fear her vipers, and her claws.

73.

Love goodnes for it ſelf, and all for it,
Then be aſſur'd your Compaſſe right is ſet:
Who doth this Pole-ſtarr looſe, is ſure to ſplit
His Barque on Rocks that have too many met.

74.

Motions to Ill, reſiſt in their firſt graſs,
Leſt gaining ſtrength they ſhoot into the Ear:
Cuſtome to Sin, at length, will make you paſs
That for a *Bat*, which was, before, a *Bear*.

75.

You must not only shun the guilt of Ill,
But all the remblance of it: For Men's Eyes
Judg as they see. If Sheath, or Dagger kill;
The end is one. Hee's lost whom Fame decries.

76.

Guilt is still dogg'd with Terror, lesse, or much;
Let your best Armour be, your Innocence:
Should this All crack to peeces, not a touch
Of Fear, can touch who hath it for defence.

77.

Good turns receiv'd, you must in Marble write:
And make a just requital when you can.
No greater Brand on any one can light,
Then to be counted, An ungratefull Man.

78.

Of wrongs receiv'd, do not a Tally keep:
Nor charge your Book of *Records* therewithal.
The peacefull Soul doth fetch a quiet sleep.
To Give is Well; But to Forgive is All.

Be

79.

Be not, as ſome, that boaſt the Deeds, and Race
Of Anceſtors, and yet themſelves do flag:
No, no; But lead of Vertue ſuch a trace,
As may give Cauſe, to yours, of you to brag.

80.

Adorn not more your Body, then your Brain;
Leſt that this Embleme in your teeth be ſtung,
That you reſemble Houſes, which remain
With empty Garrets, though the Rooms be (hung.

81.

Admit All to your Courteſie; But Few
Into your Counceſs: And thoſe Few you muſt
Chooſe by a Rule, that is as Old, as True,
Look ere you leap; and try before you Truſt.

82.

Conſult a Friend, then Canvaſſe his Advice:
And if, therein, you do ſelf-Ends perceive;
Conclude Him One that turns upon a Vice;
And will not ſtick, for profit, to deceive.

83.

To make a trial of a Freind, you muſt
Give him, for Secrets, what indeed are None.
If He holds ſtaunch, He hath diſcharg'd his Truſt:
If not; you take no harm; And he is known.

84.

Another way there is. You may pretend
Diſtreſſe, and wants. If He ſhall then relieve,
His ſtamp is right: If. To aſſiſt, or lend,
He frames Excuſe; you know what to beleive.

85.

If you do mean to have a Freind in ſtore,
Be ſure to catch him when your Moon is full:
For if Men find the Waining at your Doore,
They loof t off; and let you lye at hull.

86.

When you a wiſe, and truſty Freind have met,
Then, then, indeed, you have a Treaſure found:
Make much of Him, as your ſouls Cabinet.
Many profeſſe; But very Few are found.

Be

87.

Be Good, and to Applauſe not vainly moves;
Nor from Detraction feintly fear a Scarr:
Whom a pure Conſcience doth, within, approve,
Praiſe can neither make; nor Slander marr.

88.

When fawning Gales your well ſet Courſe ſhall fan,
Then, then, take heed too too much ſail to bear
Where Pride and Scorn are Leaders in the Van;
Vengeance & Shame do bring up ſtill the Rear.

89.

Stains, upon Scarlet, more affect the Eye.
Lights ſet on Steeples further off appear.
Look to your ways, if ever mounted high:
And know, that Obſervation ſtill is near.

90

Judges, or Umpires, If in any Cauſe,
Or State, or Choiſe, at any time ſhall place you,
Regard not Gifts, or Perſons; But the Laws.
The equal Ballance is the Point will grace you.

91.

Nature, on either ſide, gives you an Ear;
And give an Ear to either ſide you muſt:
Who Judgement gives, & but one ſide doth hear,
Though He judge juſtly, is a Judge unjuſt.

92.

Though All have right to Juſtice; yet the Poore
In a more ſpeciall Manner ſpeed away.
A Pound is much: A Pin to him is more.
He more then half Denies, that doth Delay.

93.

Bear not a Spirit, of ſo mean a Gage,
To trample, in Diſtreſſe, not on your Fo.
The princely Lyon, when he doth ingage,
And finds his Rivall fallen, lets him go.

94.

Let no acceſſe of Honours, or of Wealth, (proud.
(Though to full banks) make you preſume, or
No Man can be term'd (*Happy*) till his Death.
ſany a glorious Sun ſets in a Cloud.

That

95.

That female Vice, of Slander, and of Tales,
Scorn, as a Shame beneath the pitch of Man:
Who makes a practiſe of it, ſeldom fails
Of a foule Draught, out of a filthy Kan.

96.

Do, as you would be done to. Make your Beam
Not ſhort on this ſide, on that other long:
Sell, by the Weight you buy; Forge the Stream
Of Them will do no Right, & take no Wrong.

97.

Be apt to ſpeak the beſt of every Man:
But chiefly of the abſent, and the dead.
Forbear (though urg'd) to do the ill you can:
And ever ſleep in a well minded Bed.

98.

Go not without your ſelves to ſeek Content;
You'l find it no where true, but in the Minde.
All Pomp and State this vain World can preſent,
Is Dew, and Duſt before the Sun and Winde.

To

99.

To teſt this Truth, He, whom the Eaſt did fear,
Dying, ordain'd his Page ſhould, as a ſigne,
Before his Herſe, his Shirt high mounted bear;
And cry, *Here's all remains of Saladine.*

100.

Souſe this World, as not to fix, and place
Your Thoughts, and Love upon it's vanities.
God, unto Man, gives an erected face,
And not to Beaſts, To make him mind the skies.

101.

The world's a Sea that ever ebs & flows; (change.
Where Nothing's fixt, but all things move to
Lay hold ſtill on the Preſent; For who knows
What next Day's Light may bring of new and
(ſtrange?

102.

Summer is now; the Winter will ſucceed:
The next Day may be foule, though this be fair.
Life, thus revolves. Provide againſt a Need:
Truſt not a Calm, but for a Storm prepare.

When

103.

(stoutly then
When Storms most strain your Barque, more
Stand to the Helm, if you will safety find.
Crosses, and Losses are the Tests of Men.
No skill to be a Pilote with the Wind.

104.

If Fortune shall upon you fawn and smile,
Yet trust her not; and be prepar'd withall:
For 'tis her trade and Nature, To Beguil;
And oft doth raise, to give the greater fall.

105.

I shall not need to instance. Your own eyes
Are full of sad examples. Have a Care
Not to increase the Number. He is wise (ware.
That doth (not teach, but) learn how to Be-

106.

Of thriving Ill, think not the Ill the lesse;
And, through Events, do not on Actions look:
Who still doth judge of Causes, by Successe,
Oft blames the Meat, when he should chide
(the Cook.

Level

107.

Level your Thoughts at Honour, by that Square
Which bright Desert, not base Sale holdeth forth.
They chiefly spur to Buble-title Fair,
Who have lesse want of Money, then of Worth.

108.

If you, to *Honour*'s Temple, will ascend,
You must your Passage make through *Vertue*'s Fane.
And, unto that, *Humilitie* will lend
Her leading hand, if you her love do gain.

109.

O court the Love of sound Humilitie,
All Goodnes springs from her: She, she alone
Opens the Gate to blest Eternitie;
No surer Base; no firmer Corner-stone.

110.

Honour attain'd: Do not your selves deceive,
To think that, then, it's Essence fixed lives
In your own *Vote*. Not He that doth Receive
Hath it in full dispose; But He that Gives.

Honou r

111.

Honour is but *Opinion*, of ſome *Worth*, (praiſe:
For which Men court, and give you place and
But if they once leak this *Opinion* forth, (*Bayes.*
Honour ſtraight ſinks, and *Scorn* doth blaſt your

112.

(No ſe,
That Cracker, Boaſting, which doth make a
And, like to Eccho, unmateriall is,
Decline with ſcorn: Much Prattle, little Poiſe,
Hath ever been exploded with a Hiſſe.

113.

Court not the empty Man for his gay Cloaths;
For, ſo, you make an Idol of an Aſſe.
Fear not the roaring Blade; but fear his Oaths:
Shoale ſtreams run loud; Deep Rivers mutely
(paſſe.

114.

Take the Dimenſions of a Gallant-Man, (port.
Not from big Words, or Looks: But ſtayd Con-
Such fight an abſent Lyon, that look Wan
At a Dog's ſnarling, or a Gun's report.

Let

115.

Let reall Worth, not ranting Gulling, binde
Your love to Men, whileſt it with them doth (dwell.
Worth a good *Cement* is: But when you finde
They baſely turn it off, bid them Farewell.

116.

Be Cautious in all things; But never tie
Your Thoughts unto Miſtruſt. For howſoere
'Tis make the Mother of *Securitie*;
'Tis ſtill the *Daughter*, both of Guilt and Fear.

117.

Of Ills foreſeen, you may, by timely Care,
And good take Heed, avert and ſtop the Fate.
Preventing *Phiſick* in a Med'cine rare. (late:
Death, not the Doctor comes, that comes too

118.

When the black Welkin, frō its pregnant womb,
Threatens a ſtorm, ſtrike your top-Maſts, and
He doth live wel, that can himſelf entomb (Sails.
From ſearching Eyes, when Miſcheif moſt pre-
(vails.

Value

119.

Value Men more for *Worth*, then *Wealth* or *Race*:
And ſcorn not, by the meaneſt, to be taught:
The Jewel may be rich, though plain the Caſe.
Gold is ſtill Gold, by whomſoever brought.

120.

Love Vertue whereſoere: But yet explore
How fair the Subject, and of what Deſcent.
For Wine, though good, will pleaſe the Palate more,
When in a Vaze of Gold, or Chriſtal ſent.

121.

Bravely contend, a laſting Fame, to have,
That Fame, I mean, bright *Vertue* gives to us:
Better to ſleep in an obſcured Grave,
Then to ſurvive as an *Evaſtratus*.

122.

Knowledg is the beſt purchaſe you can make;
And of that Beſt, ſelf Knowledge is the Beſt.
Be not like many Travellers, that take
Exotick Surveighs, and neglect their Neſt.

Man,

123.

Man, by how much he knows, by ſo much more
He hath God's Image in him. Do not waſte
Your precious time. Who hath but little ſtore
Of Oyl, and much to Do, had need make haſte.

124.

Much you may know, if that you do not know
Too ſoon you know enough. Know, To diſcern,
No Knowledge yet did 'ere ſo fully flow,
But the moſt Learned might ſtil learn, To learn.

125.

Knowledge, the more 'tis us'd, the more ſhines bright:
Impart it ſtill, and to inſtruct be prone.
Diffuſive Good impares not. You may light
Another's Candle, and not waſte your Own.

126.

Let not that Day behold a ſetting Sun,
But to the Gaol you have ſome Progreſſe made:
Who ſpurs not on, when he hath once begun
To run in Vertue's Race, doth retrograde.

What

127.

What any Man may ſpeak, or think of You,
You cannot hinder: But 'tis in your Choiſe,
To make what's ſaid, or Thought, or falſe, or true.
Elect the Beſt; Then Weigh not Thoughts, or (Voice.

128.

Mind ſtill to do the Task you have in hand:
And ramble not, from thing to thing, like Fools.
Heat, at once, many Irons, ſome muſt ſtand;
And whilſt you anvile One, the Other cools.

129.

If, in a Work you have begun, you ſhall (Hold.
Find Knots, and Rubs; looſe neither Heare, nor
More then one ſtroke muſt make a Tree to fall:
'Tis Perſeverance doth a Task uphold.

130.

Be Carefull, not to do the Ill you ſee, (mend.
And tax in others; And would have them
No greater fault can in a Teacher be,
Then to commit, What he doth reprehend.

131.

The Friendly Guest, whom you have bid, or came
Distress'd for shelter to your House, Have still
A Care to treat with Love: For, with losse Shame,
You might have kept him out, than use him ill.

132.

Pray for the Blessing of long-running Days;
For, well us'd, so it is. Yet let me tell,
That Life's best Measure is not Time, but Praise:
He hath liv'd long enough, that hath liv'd well.

133.

That which is Good, you must still strive to do;
But so to do it, as you do it Well.
Nouns, to have Merit, must have *Adverbs* too.
Men may do Good, and yet may go to Hell.

134.

Have Dalliance, for 'tis a Bait to Ill;
And oft injects a loose, and wanton Thought.
Though it seem sweet, it is a Sweet, To Kill.
Who would love Sweet-meats, if they poyson
(brought?
Want-

135.

Wanting the Kernel, never Vaunt the Shell:
And, Having Worth, do not, as Cyphers, ſtand.
Take value to your ſelves: Serve not to ſwell
Figures that lean to the ſiniſter Hand.

136.

Weigh of each Man the Perſon, and the Place:
Let no raſh Anger in your Looks be ſeen.
The Snarlings, and the Venome of the Baſe,
Muſt rather move your Scorn, then raiſe your Spleen.

137.

Paſſe by, with Silence, and not ſeem to ſee
Many Diſguſts, that will attend your Life:
Unleſſe you do, expect not, to be free
From daily Jarrs, Diſtempers, Suits, and Strife.

138.

Be not of raſh Beleif, to entertain Known.
Malicious Tales 'gainſt Friends you long have
Sift ſtill the Truth. Loſſe is more ſwift then Gain.
Forts are not rear'd ſo ſoon as overthrown.

139.

Still at a distance, with Detractors, stand, (Life,
Those base amphibious Beasts, and Pests of
That alwayes fish in troubled Waters; and,
Like Salamanders, live in Flames of Strife.

140.

If through Misinformations, You have err'd,
Or injur'd any; Count it not a shame
To give redresse. Right must be still preferr'd.
Recanted Ill, can never bring you blame.

141.

Learn, Not to learn Back-Racquet Complement;
To praise, before; and raile at men, behinde.
A forked Tongue is a base Instrument:
The Satyr left the Man of double Winde.

142.

Do not, like Cocks, on your own Dunghill, Crow;
And prove Crest-fallen in another Clime:
Order the Musick, of your Actions, so,
As, in all parts, to keep both Tune, and Time.

Keep

143.

Keep ſtill within the Verge of your own Sphear:
Let no eccentrick Motion catch your Thought.
Comets affright, and *Glow-worms* ſcarce appear.
Have all you do, to a due ſcantling brought.

144.

Know that al things whatever have their Bounds,
And due ſet Limits, both of Leſſe, and More.
Who from Them ſwerves, doth ſwerve from Ver-
tue; Wounds (tue;
The Right; and thruſts *Decorum* out of Dore.

145

Look you ſo act the good turns you intend,
As ſtill good Manner, with good Matter, go.
Many a Kine, a good Meal's milk, doth lend;
And, with her foot, the Pail doth overthrow.

146.

If through Example, or Infirmity, (Cloathes.
You chance to fall, get up, and ſcrape your
The Beſt may ſlip: the Beaſt alone will lye
And wallow in the puddle of his Woes.

147.

As you grow more in yeers, more mind your End;
And leſſe the World; which ſtill ſtrives to de-
The young may die; the Aged muſt. Intend (ceive.
The Bliſſe to come; & not the Bane you leave.

148.

The ſentenc'd Pris'ner, that, each minute, looks
To breathe his laſt, Who would not think him (mad,
To talk of Rents, trade, contracts, Bond, or Books?
Age, that, Thus, carks, and Cares, is juſt as Bad.

149.

Weigh well each Word you utter: But abſtain
From Writing much, unleſſe your *Vein* do hit.
Words wind away: But Writings do remain
As lively Pourtraicts of the Minde and Wit.

150.

Do that, to Day, which would be done too late
If, till to morrow, you ſho[illegible]d let it reſt.
Again take heed, Not to precipitate,
And make, A Now, of what, Anon, is Beſt.

Sif

151.

Sift not, by too too deep a ſcrutinie,
Each riſe of Scandals, or of Truths with thorns:
Coals, blown, will blaze; Neglected, they may die.
'Tis Wiſdom oft, To paſſe by Wrongs & Scorns.

152.

From ſacred Things keep a purloyning Hand;
For, like a *Ruſt* they will the *Reſt* conſume:
The Sacrilegious Eagle brought a Brand,
That turn'd her Tree, Neſt, Eaglets, into Fume.

153.

Do not uſe Friends, As, baſely Many do,
Meerly for Steps, and Ladders to their Ends.
Which gain'd; Away with Steps, & Ladders too:
For what, now, moſt did help; moſt, now, offends.

154.

Never preſume upon, or Wealth, or Might
To injure any; For the Meaneſt may
Sometime or help, or hurt. A Mouſe did bite
The Toyls in twain that did a Lyon ſtay.

155.

Confide not in a Multitude, begot
'Twixt *Hydras* and *Cameleons*. If you fail
To answer their fond Fancies (as Who not?)
He straight cries, *Hang*; that did, but now, crie,
(*Hail.*

156.

Presume not, so, on what you undertake,
As if you led, Successe, ty'd in a slip.
Oft, in its Port, a Barque doth, Shipwrack, make.
Many Things happen 'twixt the Cup and Lip.

157.

Hold still a Hand to help what is amisse.
Yet be not vex'd if you shall often find (This,
Crosse-grains not to be smoothed: And learn,
That what you cannot Mend, you must not
(Mind.

158.

Hear all, observe, say little. Silence rows
Under a Weather Shore, when Storms increase.
He knows enough, although he little knows,
That knows but well, how to, Well, hold his
(peace. When

159.

When you ſhall find your ſelves in any Straight,
Let not your *Rudder* looſe, or your *Sheat* flye.
Courage and *Prudence* are a main Receipt
To quell the *Qualmes* of ſuch a *Maladie*.

160.

Send not a Head of Glaſs 'gainſt Stones to war:
For quickly, ſo, you at a loſſe will ſtand.
Truſt not, at Need, to Friends that abſent are:
Waters afar cannot quench Flames at hand.

161.

Truſt, ty'd by faith, diſcharge with truth & Care;
But chiefly that, from dying friends, or dead.
Know, 'Tis not more a Sacriledge, To dare
Steal Gold, from Altars; then from Tombs the (Lead.

162.

Collect, each where, (as Bees from Flowers do)
The pureſt Sap, and joyn it to your Hive.
Who day by day adds but a Mite, or Two
Unto his Store, cannot, at length, but thrive.

You

163.

You must use Reading, as you should use Meat;
Surcharge in each doth cloy and Nauseate:
He eats to health, that doth by leisure eat;
He reads to Profit, that doth Meditate.

164.

Let love of Vertue more restrain from Ill,
Then any servile fear of Punishment.
Where this Last sways, dwels a depraved Will:
The First hold forth a Mind to Goodnes bent.

165.

Be not deterr'd by Fear, from what is Good.
Be not allur'd, by Hopes, to what is Bad.
Carry not forth two faces in a Hood.
Keep Word and Work still in one Liv'ry clad.

166.

If you have Means, then let an open Hand (Eccos.
(Discreetly though) deal Gifts, Rewards, and
Gold is the Monarch that doth all command.
'Tis Wealth, not Worth, that now gains Caps
(and Knees. Know,

167.

Know, & obſerve, with uſe; That Bad oft ſprings,
By accident, from Good. Securitie, (brings;
Breeds Danger; Plentie, Pride; Truth, Hatred
Contempt proceeds from Familiaritie.

168.

Before you ſhoot ſtill take a heedful aim: (when.
So, ere you ſpeak look to Whom, What, Where,
Speeches and Shafts, in This, are much the ſame,
No Art (when looſe) can bring 'em back agen.

169.

Take heed, too oft, bad Leſſons to repeat;
Leſt that, at length, in Ill you learned grow.
Not to Ingage, is eaſier then Retreat.
Habits more ſlowly ebb, then they do flow.

170.

If, through neglect of Vice, you find Neglect
From Thoſe that court it, Let it be your Glory:
Good Men will uſe another Dialect.
Eſteem from Theſe in that will fame your Story.

When

171.

When Visitations, from above, are sent
For sins, upon your selves, or on the Land;
Pout not, but Pray? Repine not, but Repent;
Bite not (like Dogs) the Stone, but Blesse the
(Hand.

172.

Think not, when you are spar'd, & others struck
With th'angry shafts Heav'n oft to Earth doth
That, because Better, you have better Luck; (send
But that 'tis Mercy shown, That you may
(mend.

173.

If through God's Hand, or the Times Fate and
(Lot,
You fal to *wants*, such *wants* can bring no blame.
But he that sinks by Play, Pipe, Punck, or Pot,
Or such, locks Pity out, and lets in Shame.

174.

To Want, is bad; To Have is, sometimes, Worse.
Wants whet the Wit, and Waken Industry:
To Have, is oft of many Sins the Nurse.
Leave Wealth depray'd, for Honest Poverty.
Submit

175.

Submit to States; For, or for Woe, or Weal, (Law:
They are ordain'd: And Might ſtill makes the
In his Swords Hilt, the fifth *Charles* wore his Seal,
To warn, That where that fail'd, the Blade
(ſhould aw.

176.

Wiſely refrain from Things indifferent,
At which the *Times* are apt to take offence.
Prudence complies, Where Conſcience is not rent.
Tis better pleaſe our Reaſon, then our Sence.

177.

(Good,
When Power makes That Bad, Which you think
Struggle not with it; For you kick at Thornes.
Things, as they are, are not ſtill underſtood:
Lyons may ſay, That Foxes Ears are Hornes.

178.

Power is like a Sturdy Storm, whoſe Rage
Rends, & roots up reſiſting Okes; when Weak,
And Yeelding Reeds ſtand firm. Betimely Sage:
And learn this Rule, Tis better Bend, then
(Break.

Of

179.

Of Prince, or State, under whose aw you live,
'Tis hard to talk and a *Dilemma* shun.
For, Tis to Flatter, if you Praises give:
If you find fault, You into Danger run.

180.

When you are well, have not an itch, To change.
Never forsake an old friend, for a New.
Shun the resort of Them that loosely range.
Be Fair, to All: Familiar, but with Few.

181.

Converse most with your Betters; Men of brain
Still bring some Feathers to emplume your Nest:
And you more Credit, from a Meeting, gain,
Where you the Meanest are, then Where the (Best.

182.

If by your Wits you be constrain'd to live,
Get, if you may, Imployments to your Minde:
But rather take such Lots as Time will give,
Then to Court Fortune, and Cast Fame behind.

To

183.

To do that which is Honeſt, never Shame,
Though it be ſometimes much beneath your (Sphear.
Glow-worms have Light, though they little Flame:
And when the Night's moſt Dark, moſt bright (appear.

184.

Be with your ſelves, at home; Live not apart.
(For To be Here, and There, at once, may hold)
Man is not where his Body is, But Heart.
We ſtill find *Miſers* with their Bags of Gold.

185.

If you do mean, the *Rich Man*, to define,
Look not on Coffers, Garners, Sellars, Score:
But look on Him that can himſelf confine.
He's only Rich, that doth not covet More.

186.

(heed;
Where you have ſmarted once, next time take
The Scalded Dog ſhuns to be ſerv'd the ſame.
The Wiſe once May: The Fool that twice doth
(bleed,
Of his laſt Wound, doth give himſelf the blame.

Seek

187.

Seek not, by ſlubbring ſlights, to undermine,
Or ſupplant Any; By much leſſe a Friend.
Who, of ſuch Stuffe, makes Stairs to his Deſigne,
Oft fals himſelf that way he did aſcend.

188.

Look oft within a Glaſs, (for that advice
Wiſe *Socrates* unto his Scholers gave).
If you be Fair; foule not that Fair, with Vice:
If you be Foule; from Vertue Beauty have.

189.

Both Eat, & Drink, when Thirſt & Hunger crave;
For theſe two mainly 'gainſt weak Nature fight:
But when, Enough, to quell them Both, you have,
Seek not for Sawce to ſtir up Appetite.

190.

Aim where you mean to hit, but aim aright;
Leſt that by Chance you hurt the Standers by.
Shafts ſhot at randome, may to Miſcheif light.
Look thrice about, before you once let fly.

So

191.

So Speak, and Do, as you may never Shame
To own your *Words* and *Deeds*. He gives the Lye
To himself basely, and a *Coward's Name*,
That *Speaks*, or *Does*, what he must Needs Deny.

192.

Let true Discretion (as a Cook does Meat)
Set forth, and season all you Do, or Say.
Nothing so much inviteth Guests to Eat,
As savory Sawce, dreſt in a cleanly Way.

193.

Those whom you have receiv'd into your charge,
From *Nature's* hand, or by some *Compact* made;
To Them, in *Love*, your Bowels still enlarge.
Debts justly due, are justly to be payd.

194.

Purchase not Vain & Wanton Pleasures; though
You, at an easie rate, may them obtain.
Bad Wares never come cheap: 'Tis better throw
Away your Money, then to Buy your Bane.

195.

Go alwayes arm'd with Christian Fortitude;
So no Events shall shake you from your Sphear.
When Dangers presse, let not base Fear intrude:
He more then once doth Die, that still doth (Fear.

196.

Life's Date is short; Arts have a long Carreer:
Wings to your Feet, Let Active Vertue give.
If once you drowse, your Sails do flat, and veer:
The more you foster sleep, the lesse you Live.

197.

Take Time while Time you have; For Time once (lost,
No Time, as any Time, hath Time to find:
Time will not be recall'd by Care, or Cost;
Time can no more be staid, then Sun, & Wind.

198.

Keep promis'd Faith; And, Trusted, Trust main-
Play not the Traitors upon any rate. (tain.
Falshood may thrive; But it still bears a Blain.
Such love the Treason, who the Traitor hate.

Sow,

199.

Sowe in good Ground your Seed, & it will grow.
Stanch and Sound Veſſels will preſerve your (Wine.
Baſe Dunghill Birds the Pearls, aſide, will throw.
'Tis Labour loſt, when you do waſh a Swine.

200.

Conſort with Men of your own Stamp, & Strain:
For Like to Like is like to Cotton well.
Think how abſurd it were, and croſſe the grain,
Colliars and Fullers ſhould together dwell.

201.

Weave winning Words when you will Wroth al-
A tart Reply makes Choler rant it higher. (lay.
He much miſtakes, who is of Mind, He may
By Chafing Cool; and with Flax fence a Fire.

202.

Of Sycophants, Diſſemblers, Bawds, Beware,
As of pernicious Beaſts. The Firſt are there
Still, where they are not. And the Second are
Not, where they are. The Third are ev'ry Where.

203.

Strive, all you may, to Master fond Desire,
Which daily doth with settled *Reason* fight:
The Task is hard; so is the Glory higher.
No Conquest like to That, of Appetite.

204.

Never be rash in *Censure*. Let the Test
Of Time set forth the *Worth* of ev'ry Man.
Things are not still as they appear. 'Tis Best
Ere once you Judge, five, or six times, To Scan.

205.

If the World on you frowns, smile on your selves:
For *Frowns*, that save, shame *Favours* that do kil.
Who ever sail'd, and 'scaped Rocks and Shelves,
But did rejoyce, though he might then be Ill?

206.

Help still where there is Need. Actions have *Worth*,
Or *Vilenes* from their Objects. Hath he Eyes,
Who, Having store of Water, poures it forth
Into a River, when his Garden fries?

The

207.

The more you are eſteem'd, the more contend
To merit that Eſteem. Such as aſſume
Aims, onely at a *Name*, and there will end;
Do Die in *Fact*, and meerly *Live* in Fume.

208.

When you find Fraud furl'd up in Friendſhip, (then
Stand to your Arms, & watch to ward a Blow:
The Wary Fox that, from the Lyon's Den,
Saw no Return, wiſely refus'd, To Go.

209.

Of Foes you may beware: But with what skill
Can Wounds be fenc'd from Kindred falſe, or
Corrupted *Beſt* becomes the *Worſt* of Ill. (Friends?
The brighteſt *Angels* made the blackeſt *Fiends*.

210.

Set ſuch a Value upon reall Good,
As due *Diſcretion* may therein appear.
The Bargains make the Buyers underſtood:
Nothing ſo Good, but may be bought too Dear.

211.

Walk not in Wayes where Danger Centry keeps.
Nor By-Paths leading to the Houſe of Shame.
Take heed, to wake a Lyon, when he ſleeps.
And ſhun to thruſt your fingers in the Flame.

212.

To help a Freind (ſo you may ſafely doe't)
In any ſtraight, be ready ſtill, and prone.
But Who, Not Mad, out of Another's Foot
Will pluck a Thorn, and thruſt it in his Own?

213.

Him, whom you mean to Truſt, be ſure, To Trie;
And how, to God, his pulſe beats, duly Scan:
Faith that is True, dwells with true Pietie:
He that playes *F*alſe with God, will cozen Man.

214.

The Heart of Man full of Meanders is;
Let not an Outſide Gloſſe bind your Belief.
Many do Well, till they can do Amiſſe.
Fitted occaſion is that makes a Theef.

Divine

215.

Divine *Astrea* is to Heaven Fled.
Conscience subsists in a bare Sound and Name.
Religion's now by Sence and Fancy led.
Gain, and Self-Ends do chiefly play the Game.

216.

Have no Contraft with Souls of base Aloy,
For you will Sill be Worsted in the End.
Bespatt'red all, He needs must go away,
Who, or with Mud, or Dunghils doth contend.

217.

If oft you finde (as too too oft, you will) (Play;
At the World's hands, Bad Dealings, & crosse
Fret not, or Fume: But use a Gamester's Skill,
Out-face the Game; Throw not your Cards
(away.

218.

Run not a Madding with the Vulgar Sort,
That take all upon Truft; and wear their Ears,
And Eyes, in Others Heads: Canvasse Report;
And, with ripe Judgment weigh, both Hopes,
(and Fears.

219.

When you, a Work of any Weight, intend,
Ruſh not on Raſhly; But ripe Councel aſk.
Rightly diſpoſed *Mediums* Work the End.
Who well Begins hath Ended half his Taſk.

220.

In deep Deſignes, Whereon high Hazard floats,
Look, that, With ſteddy Hand & Heart you
Be not like skittiſh Brains, in ſhallow Boats, (ſtear
Who make, themſelves, the Danger which they (fear.

221.

Weighty Reſolves, muſt not ſhoot, in a Night,
Like Muſhrums up; Give'em due time, To grow.
But, when full fleg'd, Let'em have ſpeedy flight:
Danger's oft Swift, Where Execution's ſlow.

222.

Him, whom you Love, & whom your Love may
Admoniſh gently, when you See him Strav. (aw,
Know, That, To Lead, is eaſier then, To Draw:
Cauters inflame, But *Catapſalms* allay.

Shun,

223.

Shun, To be Good, as Hogs and Medlars be,
Only when Dead, and Rotten: Merit lyes,
When whilſt We live, the Hand & Heart are free.
What *Miſer* breathes but leaves All, When he (Dyes?

224.

Fall not, By Ill, within the Laſh of Laws:
But if, For Good, you ſuffer, 'Tis no Stain.
Brave is a paſſive Fortitude. The Cauſe
Deſignes the Malefactor: Not the Pain.

225.

Do not, at any Time, contemn Advice, (reach.
Which Men of Years and Wiſdome forth do
He that hath Wealth, conſumes it in a Trice,
That is Too old, to Learn; Too young, to Teach.

226.

When great Eſtates, to green Heads, do deſcend;
The Juncture, oft, is like, To Flax and Fire.
He ſeldome knows diſcreetly how to Spend;
That never knew The Labour, To acquire.

If

227.

If you may Choose; Then Choose not, To ingage
The Freedom You, From God & Nature, hold.
Not any Beast, but doth abhor a Cage.
Fetters, are Fetters still, though made of Gold.

228.

But if the Laws of harsh Necessity,
At any Time, shall on You, put a Tie;
Let Diligence, Care, and Fidility, (Eye.
Show, That you serve more then to please the

229.

The more your Mind adorned is, the lesse
Give Ostentation leave, to make a Show:
And like the Wise Philosopher, professe,
That all you know, is, That you Nothing know.

230.

When you are fixt, let Hospitalitie
Give Answer, at your Gate, to such as Call.
But, in your Wall's foundation, have an Eye.
Your Kitchin be not Wider, then your Hall.

Consult

231.

Conſult your Purſe, How it doth ſink, or Swell;
And let that *Nilus* bound out your Expence.
Where a lean Barn and a fat Kitchin dwell,
The Beggar's Bush is never far from Thence.

232.

By preſcript Rules; You muſt your Houſehold (guide;
Elſe you will ſoon put all Things in a Toſſe.
But, from thoſe Rules, if you, Firſt, ſtart aſide,
What will They do that ſhare not in the Loſſe?

233.

Be, to your Servants, neither Cheap, nor Stern;
The Firſt, Neglect; the Laſt, will Hatred, draw:
Let a diſcreet mild Diſtance make 'em Learn,
Not to preſume; nor, too much, ſtand in aw.

234.

Ar, of your Court, they are; ſo, ſometimes too,
They may be of your Councell: But take heed
How, with your Secrets, they have much to do.
Oft a falſe Servant makes his Maſter bleed.

The

235.

The single State, so it be pure, is Best:
Yet, full of Honour is the Marri'd Life.
Matches, for *Vertue*, not for *Wealth*, are Blest.
'Tis Better want a Portion, then a Wife.

236.

When, By wise Choise, not by Wild Fancy, led
To sacred *Hymen*, He shall make you see
The hopefull Blessings of a happy Bed;
Bid Them be such, as I wish You, To be.

237.

To give good Rules is Good; But 'tis not all,
Unless your selves walk by the Rules you give.
What, Words have rais'd, Works have soon made to fall.
Men, lesse by Precept, then Example, live.

238.

If ought, in me (as God knows much there is)
Be out of Square; My Charge, as my Desire,
Is, That you shun the Track: If That, or This
Be Good; 'Tis Good, To imitate your Sire.

Action

239.

Actions of *Vertue*, of what kinde so ere,
Pursue, embrace, and with all Might advance:
Who hath such Props, to bear him, needs noe fear
The Counter-buffs of either *Time*, or *Chance*.

240.

Of what is Bad, and yet allures the Sense,
Have none at all, or curb your fond Desire.
Eternall Blisse crowns Vertuous Abstinence:
When loose Fruition fries in quenchles Fire.

241.

Build not assured Hopes and of long Winde,
On This, both short and fickle, Term of Life:
He, that hath other Eyes, is sadly Blinde;
And doth, as sadly, meet the Sisters Knife.

242.

Early set forth to your Eternall *Race*:
Th'Ascent is steep & craggy you must climbe.
God, at all times, hath promis'd Sinners *Grace*,
If they repent: But He ne'r promis'd Time.

Cheat

243.

Cheat not you ſelves, as Moſt, Who then prepare
For Death, when Life is almoſt turn'd to Fume.
One Theef was ſav'd, that no Man might deſpair:
And but one Theef, that no Man might preſume.

244.

The Life of Man is but a Breath, a Blaſt,
A Tale, a Dream, a Buble: Therefore Count
Each Day you live, as of your Life the Laſt;
And put not off, To make up your Account.

245.

How Many hath the Morn beheld, To riſe,
In their Youth's Prime, as glorious as the Sun;
Who (like a flower Cropt) have had their Eyes
Cloſ'd up, by Death, before the Day was done?

246.

Poiſon, a Knife, a Piſtol, Thouſands more
Sad Inſtruments ſet Periods to our Fates.
Nature lets in, to Life, but at one Dore;
But, To go out, Death opens Many Gates.

Doat

247.

Doat not on Life, What hath it that can pleaſe?
Some few falſe *Joyes*: But of true Sorrows Store.
Tis but a Clog, a Priſon, a Diſeaſe;
By how much longer 'tis, 'tis, So, the more.

248.

That Death is horrid, is a Thing Untrue;
Be not affraid; She but a Vizard Wears:
That once remov'd, She hath a lovely Hue.
The Child is laught at that a Vizard fears.

249.

Nature Expects a Death, by Law of Sin.
Our Longeſt dayes unravell, like a Clue.
Make not this World your Palace, But your Inn:
The Reck'ning Pay, and bid your Hoſt Adue.

250.

Do as that Prince, of Whom We read in Story,
Who day by day did meditate his End.
If you be good; A good *Memento mori*
Will keep you ſo: If Bad, 'twill make you Mend.

In

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Who day by day did meditate his End.
If you be good; A good *Memento mori*
Will keep you ſo: If Bad, 'twill make you Mend.

In

251.

In all the Course of your Life's Pilgrimage,
Soon the Load-Star (*Heav'n*) cast your Eye,
As not to Shame your Parts upon the Stage:
Nor (when your *Exit* comes) repine To Die.

252.

Now may the glorious Triple, Unitie,
That Made, Redeem'd, and Sanctifies us all,
So guide, preserve, and in all puritie
Bind up your Souls, that you may never fall.

253.

May You, O May you, with all Graces fill'd,
As your Dayes grow, in Goodnes so increase,
That, your Thred spun, & your last Glass distill'd,
You may all reign in Everlasting Peace.

FINIS.

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To
CRITICKS.

METhod *is wanting*, Here, *Youle say*; *'Tis true*:
And needs must wanting be; *since the whole*
Consists of sev'rall Ends: *Which who shall knit*, (Clue
In one smooth knotles Line, *must have more Wit*
And Skill, *Then I.* Method, *I must confesse*,
Is of especiall use; *and gives a dresse*
Of Comelines. *But* Matters *whose each* Part
Little Coheres with other, *to this* Art
Submit not much: *Such*, Miscellanies *are*;
And of Such, *chiefly* This: *Wherein a Care*
Is mostly taken, *You may cull*, *from Hence*,
Quadrin, *by* Quadrin, *and not marr the* Sense.
And though, *in their* Dispossall, *I might show*
Something of Order: *Tis enough*, *To Know*,
That the main Scope *whereat my Thoughts do flie*,
Is, *To teach*, Well to Live; *And* Well to die.

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THE PENITENT CHRISTIAN HIS METAMORPHOSIS.

By H: DELAUNE.

In nova, mutatas deformes dicere Formas
Corpora, fert Animus, pretioso Sanguine Christi.

LONDON:
Printed for *Henry Seile* over against St. *Dunstan's* Church in *Fleetstreet*. 1651.

THE PENITENT CHRISTIAN HIS METAMORPHOSIS.

BRITISH MUSEUM

THE
DEDICATION.

TO You, *Whom a true* Senſe, *of What* you are,
And would not be, *invites to a* Deſire
To be Such, *as* you are not; *Do I ſpare*
(*To you alone.*) *This* Coal *of Sacred* Fire.
Whoſe Heat, *I wiſh, may warm you* So, *As* This,
Here, *may become your* Metamorphoſis.

To Ovid.

Ovid, confesse Thy Metamorphosis
(Though choisely rare) comes mainly short of This.
Thine makes Men Beasts: This turns Beasts into Men.
Thine makes Men die: This makes Men live agen.
I blame Thee not; For, Herein, lyes the Ods,
This knows; but One; and Thine knew many Gods.
This One, moves All: Thine could not see, nor go.
This One is true: But None of Thine were so.
By how much, then, Truth beyond Falshood is,
By so much (Ovid) *Thine comes short of This.*

THE CHRISTIAN METAMORPHOSIS.

1.

MOst glorious *Essence*, In whose sight
The Angels bright,
And Saints dare scarce appear,
Thou art so Holy: How then may
Worms, Ashes, Clay
Adventure To draw near?

2.

I do Confesse, with contrite Heart,
I have no Part,
By Right, in any Good:
For, as I was conceiv'd in sin,
And born therein,
In sin I still have stood.

3.

And to that Ill, which Nature brought,
Deed, Word, and Thought
Have added more, and more:
Commission and Omission reign
In Me; these Twain
Have heaped up the Store.

4.

He that can ballance, in his Hand,
The Sea, and Land,
Count Atomes, Starrs, and Times:
He, He alone, the Weight can tell,
And reckon well,
The Number of my Crimes.

5.

If He, that oweth but a Mite,
By Law and Right,
Must to a Dungeon go:
Oh then In what a Case is He,
Let Any See,
That doth a Million ow?

Such

6.

Such is my Debt; Nay ten times more
Is on my Score;
And Whips and Tortures be
Prepar'd, in the grim Jaylor's Hands,
Who roughly Stands
Ready to Seize on Me.

7.

I have no Means the Debt to pay;
Or run away
From Hell's wide open Gate.
What shall I do? To whom shall I
My Self apply
For Help, in this Estate?

8.

Shall I to Saints, and Angels go,
To Cure my Wo,
And ease my Pain and grief?
Alas! They blush, and Sorrow too
At what I do;
But can give no Relief.

The

9.

The Aid of Princes, States, and Kings,
And such like Things,
It is in vain to crave.
For Each of Them, as well as I,
Is doom'd, To Die:
And None, himself, can save.

10.

Whither, Oh whither then shall I
For Succour flie?
Ay me, most wretched Wight!
The griesly Fiends, with Iron teeth,
Hook'd hands and feet;
Come on, with main and might.

11.

Hold, hold; Hands off: I do descry
Mount *Calvary*,
That much contemned Place:
But, unto Me, in this strong Strife,
A Hill of Life;
And onely Seat of *Grace*.

And,

12.

And, there, behold, rais'd upon high,
I do eſpie
That ever bleſſed Croſſe:
Which unto Men not doubly born,
Is mock and ſcorn,
Strife, Scandall, Dung, and Droſſe.

13.

Upon it hangs that Holy One,
Who can alone
Whole Worlds of Sins deface.
See, how with ſtretched Arms he ſtands,
Gor'd Feet and Hands,
Poore Clients to embrace.

14.

Stand farther off, Accurſed Crew,
In ſpight of You,
I'le, thither, haſte and hie:
Faith, and Repentance, come along,
And make me ſtrong,
Till, at his Feet, I lie.

15.

O thou, that wert, ere Time began,
Moon Wax, or Wan,
Sun Shine, or Stars appear:
Ere Fire, Water, Air, or Earth,
By refin'd Birth,
Knew Day, Week, Month, or Year.

16.

Thou, Thou, that art the only Word,
That Made, Staid, Stir'd
The huge Materiall,
Out of the which, by wise Dispose,
Thou did'st Compose
This goodly Mighty All.

17.

Thou, Thou (I say) Who, God above,
Did'st Man so Love,
As for his only Sake,
Thou would'st thy glorious Throne forgo,
To come below,
And his frail Nature take.

That

18.

(That as Man's Life, who first had breath,
First, Sin, then Death
Establisht in their Reign:
So might Man's Death, who knew no Ill,
Sin, and Death kill,
And Life restore again.)

19.

Help, Help, O Lord, I humbly crave,
And quickly save
My Soul from Death, and Hell.
See how I am beset: O Pay
My Debt, I pray;
And all these *Haggs* repell.

20.

One little Drop of thy Dear Blood
Can do more good,
To wash my Sins away;
Then *Ganges*, *Nilus*, *Euphrates*,
And such as These,
Or the vast Ocean may.

Grant

21.

Grant it, O grant it, Lord; For, Lo,
A Stream doth flow
From thy Feet, Hands, and Side:
And, till I may attain that Grace,
In this blest Place,
Thus prostrate, I'le abide.

22.

My Suit is gain'd; Up Faith, Go, stand
With ready Hand;
(But pure, have speciall Care)
And, from his Hand, receive it: You
Repentance true,
Come, and all Things prepare.

23.

Bring now, now bring that precious *Balme*,
From the blest *Palme*
Of my dear JESUS sent:
Bathe, Bathe me in't, from Head to Foot,
And so look to't,
As none in vain be spent.

Ha!

24.

Ha! Dare I truſt mine Eyes? O ſtrange!
What bleſſed Change
Do I both feel, and ſee?
I am become more white then Snow,
Juſt now a Crow:
All Terrors vaniſht be.

25.

The horrid Brood, of *Barathrum*,
That were, Here, come
To hurry Me away,
Look how they fly; And in Deſpair,
Do tear their hair,
That they have loſt their Prey.

26.

O my Redeemer, For this Grace,
In ev'ry Place,
I will, for evermore,
Set forth, and Magnifie thy Praiſe,
In ſacred Layes,
And thy great Name adore.

27.

And now, led by thy holy Spirit,
Roab'd with thy Merit,
I'le to the Father go,
In full assurance of his Love,
And one Suit move,
Which he will grant I know.

28.

Father, dear Father, For his Sake
Who did me take
To Mercy, Mercy have:
And to the Kingdom of thy Son,
When Life is done,
Translate my Soul, I crave.

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FINIS.

A Table shewing the chief Matters contained in the severall Quadrins, as they stand in their Order and Number.

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